

# THE BAPTIST RECORD.

OLD SERIES VOL. XXXI.

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NEW SERIES VOL. IX, NO. 19.

A criticism of one's sermon with the view of instructing its author is never in good taste and seldom acceptable. But if it be in the form of an inquiry to obtain further instruction it is commendable and complimentary.

Mississippi has at last waked up to the enormity of the two crimes of gambling and the liquor traffic. They have recently passed laws that make each of those unmitigated evils a felony. Now for their impartial enforcement.

An aged man of 78, committed suicide in a near-by city the other day and the only supposable cause was the ill treatment of his children with whom he was compelled to make his home. Could anything be more unnatural and wicked?

Joseph's faithfulness was a trophy of his faith. He believed God and therefore he won in every conflict where patience and wisdom and energy and purity were involved, "because God was with him," and who or what can withstand the Almighty?

We hope such stuff as this will have the deserved effect, and that is to relegate the man that suggests it, approves it, or in any way encourages it, to eternal political oblivion. It is treason of the deepest die to our noble peoples' government. Away with it.

Now a few people complain of "long sermons" not for what the sermon has in it, or does not have, nor for the time it requires for its delivery, but really because they want the time for something else and therefore reach the heights of sublimest selfishness.

The "money order mail trade" seems to be doing a "land office" business out of the present "high prices" and "non increase of wages" and salaries. Honest people of limited means who are the victims of the above abnormal conditions of our fine prosperity are trying to make "every edge cut" to "make both ends meet."

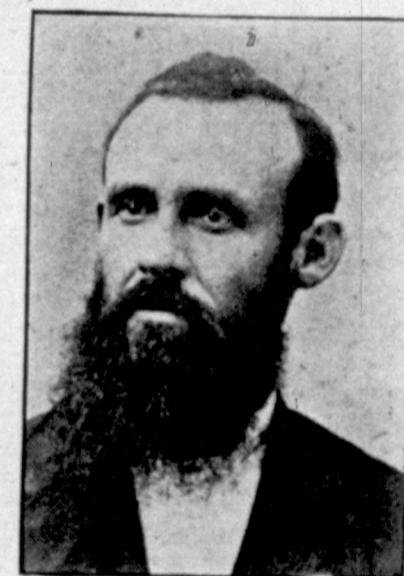
A fine of "\$100.00 or ten days in jail, for a millionaire," begins to look a little like money was not quite all in this country. That seems to have been the fate of W. E. Dodge of New York, a fast young man with more money than sense for violating the speed law in his automobile.

Joseph's faith was simply sublime. Perhaps none ever surpassed it and possibly never will. Based upon it all of the other graces of religion were not only possible but well nigh inevitable and perennial. Then let us "have faith in God," foremost and highest, for all things are possible to him that believeth."

The President's discharge of his tremendous thunderbuss of resentment toward his opponents must have rebounded with unlooked-for force. Why else should he be now making such strenuous efforts to re-

cover his lost prestige with the negroes? He must consider his goose very nearly cooked and the turning spit in the hand of the pertenacious Foraker. But there is such a thing as overdoing the "stunt," sometimes and the President may furnish an illustrious example.

At the latest Winona Bible Conference we are told, three thousand ministers and as many other workers and visitors spent ten days or more studying the word of God with reference to Christian work, with very fine effect. Suppose the same or a like number of honest, earnest Christians would spend as much time in like study and spirit of that one above all others, truthtful Book with reference to Christian union, what we wonder would be the result? It is claimed that a great revival has grown out of that conference and if so why not a greater one of Christian union on the Bible faith and practice?



REV. H. J. VANLANDINGHAM.  
Born April 16, 1838. Died April 7, 1907. A ripe sheaf garnered.

The Scotch lawyer who has recently written about the "Thaw trial" in New York has the American manner and method of adjudication down to a pretty fine and suggestive point. He says "it was really Jerome's and Delmas' acts that were on trial, with Thaw's future as a kind of by-product of the experiment." And so it has seemed to us. A battle between those two legal giants and very little a case to be decided by "the law and evidence." So far Jerome is just one jurymen ahead.

When phonetic spelling has been adopted by the nation and made the rule in all of our spelling books and schools then the representative of the "small boy" should bring suit in all the courts for infringement. Had it not been for the ready cuteness and ingenuity of that previous personality that method of forming words would never have been known. Many a lashing has he got for being so far ahead of the books and he ought to be paid well for his invention.

What's the use to say some things are "old fashioned" or "out of date," when anything in the dress styles, of the age of 1830 will be recognized today as "au fait?" Why that date was two years before "the now living remember to have seen. But true religion is the world and stars fell," an even which very few if change of fashion. "If any one be in Christ Jesus he has a new nature, old things are passed away and behold all things are become new," for Christ's righteousness never changes or grows old.

The recent development of the legal right of a State or the United States to protect the flag of the nation from desecration and contempt by prohibiting the use of it by saloon and other liquor traffickers as an advertising attraction is a profound gratification to all patriotic citizens. Now if some way could be discovered to prevent the use of Bible emblems for that same mean purpose it would be well. Then if there could be a law to prevent ships engaged in carrying rum and whiskey to foreign ports, from using or having the protection of the flag it would be hopeful.

Mr. Carnegie has his many millions because of the discriminations of the tariff. From three to five dollars per ton on steel more than he would have had without the national protection and the people are "out of pocket" to the extent of his extra profits which they would not have been compelled to pay without the tariff. Rockefeller's wealth has come to him in no other less honorable and just way. Yet with certain publicists and moralists Carnegie is a great saint and Rockefeller is a great sinner. Somebody's moral binoculars must be mighty crooked.

"The form or pattern of sound words" which Paul enjoined Timothy to "hold fast," has in it very much of conservative excellence. Indeed every Bible truth or act of service should be set forth in a "form of sound words"—clear meaning words and as clearly put together, so that the meaning need not be mistaken or misunderstood. On that account we would always insist upon a clear and sensible profession of faith in Christ before the church rather than any other declaration in lieu thereof. How else can one be "baptized on a profession of faith?"

So-called or rather "one horse" scientists are trying desperately hard to do away with some of the sterling old truths of the Bible and human nature. For instance, they have invented such phrases as "dementia Americana" and "dementia plutocratia" and a plain English one known as "brain storm," to cover up and hide away some very uncanny unallowable traits and habits. But plainer and more candid people have no difficulty in seeing quite through the whole thing and applying the right and proper name just plain old "total depravity," and satanic possession.

**The Envelope System of Collection.**  
I desire to say in the beginning, my friends, that the envelope system is not ideal. No system is or ever will be, until we have ideal conditions. When all Christians are brought to the Master's conception of stewardship, our churches will no longer be stressed or "distressed" for money.

But taking conditions as they are—imperfect churches, and undeveloped members in the grace of giving—the question arises as to whether the advantages of the envelope system of collection are such as to make it the most desirable for our peculiar conditions and churches. This question I shall leave you to decide for yourselves. I shall confine myself to the advantages of the system and the methods of introducing it into our churches.

This system is intended to make all offerings free-will offerings. And this is no slight virtue. The ideal offering is a free-will offering. No man ought to give solely because he is solicited, or expected, to give; but, inspired by a sense of duty and privilege, he ought to open his purse in correspondence to his already opened heart. Strike a man's heart and his purse will fly open, but strike his purse without first striking his heart, and instead of opening his purse you close his heart. God would have cheerful gifts. Get a man to give himself to the cause you advocate, and he will give of his means to that cause, otherwise, if he gives at all, he gives to you and not to the cause. Pastors are not money extractors, but God's receivers. We must, therefore, reach the purse through the heart. Every Christian ought to know that God is not impoverished by his withholdings, nor enriched by his gifts, but that the privilege of giving is a grace from God. The man that gives and then regrets his gift only releases. He does not give. His heart still clings to the money and claims it as his own. The envelope system in perfect working eliminates this and makes all gifts free-will.

The envelope system gives us a plan—a systematic plan. We must have some plan. For the lack of system in giving many of our preachers go unpaid, and have to sacrifice time in making a living that ought to be devoted to study and pastoral work. It is not that the majority of church members cannot and will not give. It is sadly true that many are giving less than they ought. But in my opinion, the lack of proper plans, properly pursued, furnishes one of the chief causes of our dereliction in the grace of giving. There must be, of course, something before the plan. There must be the conscious sense of obligation to give. This the majority of our people have to some extent. The most of our people have had sufficient training to come to the point where they would give something, though that something would be far short of their obligation and privilege, if in every instance we had some good plan, back of which is a live man or set of men to make a work. I would not counsel, of course, letting up on the emphasis that is being laid on our obligation and privilege to give, but I do insist on having a good systematic plan. Not a plan that is inflexible and cannot be adapted to conditions and to the men and women with whom we have to deal. Circumstances alter conditions, and conditions ought to alter plans.

This, my friends, is no inferior advantage. To succeed at anything we must have system. Slip-shod methods are not permissible, and complexity confuses rather than accomplishes. If we have the envelope system, we want to use it by adapting it to the conditions and circumstances peculiar to our people.

Through the envelope system everybody can be reached. Great trouble is found in getting something from every one, or in giving every one an opportunity to give. For example, the day you take your Foreign Mission offering a number of your members are absent. You take your offering. You secure a subscription or donation from almost every one present. But you are not satisfied, and you ought not to be. There were several of your more prominent and liberal members absent. Time and opportunity are soon afforded you to see them personally and secure from them their accustomed offering. But there were also several of the less prominent and liberal of your membership absent on that day. You reason that your time is valuable and that their offerings would necessarily be small, if amounting to anything at all. These considerations arise before the average pastor and as a consequence many of his membership are left without even an opportunity—an opportunity which they themselves will never seek—to contribute to this great cause. The same is true with reference to the pastor's salary and other causes for which money is desired. The raising of the pastor's salary is placed in the hands of a committee, and oftentimes from the lack of interest on the part of the committee many of the less prominent and less liberal of the members are never reached. The envelope system seeks to eliminate these conditions.

This system gives much relief to the pastor. The most serious handicap to the usefulness and influence of the Baptist preachers of our country has been the irregularity of their salaries. Baptist preachers are human and, like other human beings, must have the ordinary means of existence. This is not a day when ravens spare from their small gatherings to fill the hungry mouths of preachers' children. Under such conditions many a pastor has to live on a credit which always compromises his usefulness and sacrifices his influence. Especially is this true in our country districts where farm products constitute the only source of income. Oftentimes in such communities the pastor must wait till the end of the year to get his money and then when crops are short or prices low, fail to receive all that is promised him. In this way the pastor is left in debt, and men who owe the pastor themselves lower their regard for him as soon as they hear that he is in debt. Suffice it to say that the envelope system, if carried out ideally, would relieve this embarrassing situation.

It would relieve the pastor of much unnecessary work. I do not mean that any pastor is, or would be, driven to the necessity of getting out and looking after the collection of his own salary. The Baptist ministry of our State is too proud to stoop to such a thing. But I mean to say that this will relieve the pastor of much work in gathering the people's offerings for missions and other benevolences. The pastor never has too much time. If he undertakes to make a personal visit for each offering, he finds himself embarrassed by the necessity of asking for money every time he

visits his people. If he puts all the offerings of his church together and undertakes to take them all at once, he must be satisfied with less than he would otherwise get. People do not give as much in a bulk as if the offerings were at intervals. If he turns these offerings entirely over into the hands of a committee, he will find them oftentimes neglected and his offerings small in proportion to the wealth and resources of his membership.

It furnishes a relief to the clerk and treasurer. It is business-like. An exact record can be kept of all that is given. The record of the financial part of our churches is always more or less imperfect. By this system the pastor, or any one else, can know at any time just what each member is giving for all causes. And this is no slight advantage. Every pastor, especially, ought to know what his people are doing, not as a whole, but as individuals. Knowing this he can better encourage those approximating their privileges in the grace of giving and lead out into larger giving those who come far short of their duty and privilege. Besides, it saves the clerk and treasurer great trouble in a clerical way. All money comes in at certain stated times and can easily be tabulated. In this way accurate books can be kept. I have known churches that never knew what they were doing, and at the close of the Associational year their report sheets were nothing more than a summary of guesses. The Lord's work ought to be done in order.

It has an advantage from the standpoint of worship. That giving is an act of worship ought to be the conviction of every Christian. Instil this into the hearts of coming generations, and you will do away with the begging system that is so prevalent. The average Catholic or Episcopalian seldom goes to church without giving something. If he does, he instantly feels that he has neglected some duty. Why? Simply because he is taught from infancy that the act of giving is an act of worship. Now one aim of the envelope system is to instil this idea—the idea that giving is worship.

In many of our town churches our people unhesitatingly contribute weekly to incidents, and think nothing of it. But as for missions, the Orphans' Home and other causes, they never think of them until their specified time comes. Now this is not ideal. The ideal way is to keep these causes on our hearts and to give to them frequently and regularly in the spirit of worship. The envelope system affords a means for doing this.

These, to my mind, are the chief advantages of the system. I turn now to a word as to the method of introducing it into your churches.

This system will scarcely work from the beginning. It will take time for it to work itself into the customs and habits of the people. Some will advocate it and use it; and others will oppose it and refuse to use it. Which one of these classes predominates must determine the advisability of undertaking its introduction at all.

To introduce this system successfully you must train your people to give from a sense of obligation and privilege. Until this is done, no system will work other than personal solicitation and extraction. Time was when our pastors were afraid to talk money or preach the privilege of giving. But that time has passed. Most churches will hear you as patiently today on the obligation of

going as they will on any obligation, for they are coming to realize that there is no divorce tolerated between a man and his means. If a man is a Christian, his money must be Christian. You can't be Christ's man and the Devil's banker. I do not mean to imply that it is necessary or even wise to talk about your salary in the pulpit. It is perhaps never wise or safe for a pastor to mention his income in the pulpit. But all of us can emphasize missions and other benevolences to an extent never possible before. Emphasize the importance of laying aside each week what we are able to give to the Lord. To withhold our gifts to the end of the year is robbing God of what really belongs to Him. Money is always worth interest. And further, I believe it of universal application to say, that the man that gives regularly with small intervals between his gifts gives more than the man that makes all his donations at the end of the year. The obligation of regularity in giving lies heavily upon the hearts and consciences of the people is the first step towards the introduction of the envelope system.

Secure pledges, at the beginning of the year, to each of the causes to be presented to your church. Let the pledge card be returned to the clerk of the church that he may keep an account with each member pledging, and a duplicate be retained by the member to keep him in mind of his promise. Another way is to divide your membership geographically and send collectors to every member's house to receive the offerings of its inmates. Use the mail frequently to remind the members of the coming offering. In an envelope addressed to each person or family enclose a smaller envelope and any leaflet or other literature illustrating the object for which the offering is taken. The pastor should enclose a note making further explanation and requesting that the gift be enclosed in the small envelope, sealed, and brought or sent to the church the next Sunday. This method renders it tolerably sure that every one will have an opportunity of making an offering.

But no plan will run itself. It is the man behind the gun that wins the battle. The success of the envelope system depends upon the man's interest who has it in hand. This plan to work must be worked. There must be a man behind it.

But after all is said every church must determine for itself what method it will employ. Much depends on the best method, and the best method is not likely to be the easiest method. Every pastor ought to be willing to take the pains and trouble to give every member an opportunity to give, and he ought to realize that it rests with him to secure the method in which this can best be done.

R. L. Spores.

A court in Texas has decided that a Christian Scientist cannot collect damages for "mental and physical suffering" in case of accident, because they deny that they feel it. We recall that at the time of the Christian Science Convention in Boston last summer a large automobile loaded with between twenty and thirty visitors to the Convention, broke from control on Corey Hill, Brookline, and rushed down the hill and over an embankment. To an ordinary observer several of the occupants suffered severe injuries and some had broken limbs, but not a cry or a groan escaped any, and were still mixed with the ruins the com-

pany began singing a hymn. The question before the court was, Can anyone collect damages for suffering he claims not to have felt?—Watchman.

Pastor H. A. Porter of the White Temple, Oklahoma City, has recently had another expression of the confidence and esteem of his people in the increase of his salary \$1,000. They know how to treat a splendid pastor and magnificent preacher.

#### Preachers' Institute.

I've just attended a big institute.  
Held at Batesville, a town of repose;  
Where the people are nice, kind and polite;  
And know how to treat the preachers all right.

We've only been here a couple of days,  
To talk and pray and sing God's praise;  
Yet the love and peace which I have felt  
A heart of stone would almost melt.

We met, the Bible to study and read,  
And find for the churches their greatest need;  
And to help each other along the line  
Acknowledged by all to be divine.

The pastors in number I think were ten,  
A noble, consecrated, set of men,  
Filled with love and spiritual fire,  
And anxious, all, to climb up higher.

Now listen while I tell the name  
of Como's pastor—Brother Swain,  
Thin in visage, with sober mien,  
Pious, earnest, calm and serene.

Then the Memphis Brother B. F. Whitten:  
Wise, judicious, none more "fitten"  
To take the lead and blaze the way  
That leads from night to endless day.

To speak of another, I feel quite free,  
For he's my neighbor, J. W. Lee;  
Prudent, discreet and sober as a judge,  
And from the truth he'll never budge.

Then his brother—they call him Walter,  
Who, for the right, will never falter:  
He's low of statue, modest, fair,  
And on his head there's little hair.

But in that head, O man! there's sense,  
And in his heart, there's no pretense.

Then Water Valley's bishop—Brother Derrick,

His dress and manner speaks him cleric:  
Big moustache, with brilliant eye,  
And what he thinks, he'll tell you why.

Then Sardis sends to serve the Lord,  
Her worthy pastor, J. B. McCord:  
He's young in years but rich in faith,  
And seems to know what the Good Book saith.

Then there's another venerable in age,  
Honest and brave and wise as a sage;  
He believes in sticking close to the word,  
Whate'er be said by the common herd.  
Do I hear you ask this brother's name?  
B. R. Hughey of State-wide fame.

Another "landmark," you know him well,  
The brother from Big Springs—Johnson,  
H. L.,  
When he opens his mouth, he speaks the truth,  
God grant to him perennial youth.

Then our editor, T. J. Bailey.

He always looks and acts quite gaily;  
He has plenty of brains, as well as tongue,  
And in spite of years, looks quite young.

But the jolliest man, if I'm not mistaken,  
Is Grenada's pastor, W. P. Bacon;  
He's eloquent, chaste, wise and profound;  
And on the "union question" proves to be sound.

Then Scobey's pastor, we hope he'll come again,  
He's six feet two, but rather small grain:  
Yet he's loved by all e'en in Japan and China,

For when he doesn't preach, he'll plow old Dinah.  
What is his name? I'll let you guess it,  
"Cause you'll love him better when you cook and dress it.

Then our dear moderator, Deacon D. C. Perkins,  
Cool as a cucumber and prolific as gherkins:

Rather hard of hearing, but eyes like a hawk,  
And he made us preachers just "walk a chalk."

God bless you brethren, may your path grow brighter,  
And each step in the way may your load get lighter;

And when the end comes, (as come it will),  
May we all come together on top of the hill, (Ps. 121)

Where, the King in his beauty (Isa. 33:17)  
we can see at our pleasure  
And all regain our long-lost Treasure,  
"Guess Who."

#### For the Nut Cracking Corner.

A Bro. who has been reading the life of King Saul, is puzzled because it is written "The Spirit of the Lord departed from Saul, and an evil spirit from the Lord came upon him," etc. See I. Samuel 16:44; 18:10; 19:9. He asks the question "Am I to understand that both the good and evil in Saul's life had the same origin? and that both came directly from God?"

I would answer both questions by saying emphatically no! All of the good impulses in Saul's life, and all of his efforts to do good, were prompted by the inworking of God's Spirit, which was working in him, as in men today, to induce him to give himself to God and honor Him. All of the evil in his life originated in his own evil nature, just as in ours today, and was fired, and stirred, and guided, by the evil spirit to whose influence he yielded himself, instead of yielding to God.

If you will read I. Samuel 15:26 you will see that before the Lord withdrew His Spirit and sent the evil spirit from Saul had rejected the word of the Lord and been rejected of God. He had crossed the dead line and sealed his own doom, therefore God turned him over to the evil spirit.

The Scriptures clearly teach, as in the case of Job, that the evil spirits are subject to God, and can only go as far as He permits them. They also teach that when men will not yield to God and do right God turns them over to their own evil desires, and even sends upon them the evil spirit of delusion "that they may believe a lie and be damned, who believe not the truth but have pleasure in unrighteousness." II.



## THE BAPTIST RECORD.

6  
Thes. 1:9-12. See also Rom. 1:24-32, and run the references.

You will find an instance of the same kind as this in I Kings 22:20-23, where the living spirit came before God and asked permission to go and deceive Ahab. If you will turn to I Kings 21:25 you will find that this was after it is recorded that Ahab had sold himself to work wickedness."

The whole Scriptures teach that God will only bear so much from God-defying men. The Devil is permitted to tempt all men, while God at the same time influences them by His "Good Spirit." In that way there is set before them, as accountable beings, "life and good, death and evil," and they are commanded to make their choice, and if one, as Saul did, yields to his evil nature and the evil, tempting spirit, instead of to the spirit of God, and rejects God and His works in a God-defying spirit, as Saul did, God sends upon him evil spirits who wait to do their damning work of accomplishing his latter destruction. No, Saul was never a saved man for he rejected the word of the Lord." Read John 14:21, 23 and 24. Saul's every act in life seems to me to have been characterized by poor, selfishness or fear.

Brother asks a question which may get me into hot water, but never less will venture an answer.

He asks: "What should a church do with members who claim not to have been converted when they joined the church and request to be dismissed?"

All know that Baptist custom is to "withdraw fellowship from them" if they are guilty of some known offense from which they will not desist, but if they are not guilty of some known offense, what should be done?

Answer, if they cannot be influenced to see that they were saved and have only wandered from the path of right, kindly dismiss them at their own request." Numbers come into the churches under influences that may deceive, and do deceive some, therefore if one finds that he is or was deceived, and wants out, don't bring charge against him and exclude him but kindly "dismiss him at his own request."

I know that this contradicts the old Baptist idea that there are but two ways to get out of a Baptist church—be excluded or die—but I believe the old custom wrong itself and needs to be amended so as to let people who find themselves out of touch with God and the church out without having to be excluded. If one is received at his own request he certainly has a right to be dismissed the same way.

## Mississippi for Mississippians.

Dear Record—I have been thinking for some time of writing a few lines on this subject but not as a kicker or in opposition to Bro. Tull, for I love Tull, but thought it best to offer a few words on the other side of this subject.

I believe most of our Mississippi preachers should remain in Mississippi but there are several things to be considered:

1. Is it the Lord's will that they should do so?

2. Would they be willing to go into the country and take charge of country churches, which would become necessary if all should stay?

3. Would not this method make us selfish and cause us to become like the man who on retiring at night would pray: "Lord bless me and my wife, my son John

and his wife, us four and no more."

4. Would it not be interfering with the Lord's plans, who commanded to preach in Jerusalem, then in Samaria, then in Judah, then in the regions round about, or into all the world. I believe if we stay in touch with the Lord we are just as much impressed to change States as we are to change continents.

The opening of a field in Texas or other State to a Mississippi preacher and the call or impression to go there is like unto that to go to China or any other foreign field, and who will undertake to say they must not go. That Mississippi has, is and will produce good preachers is true, and we may say the same for other States. Now brethren if we feel this, i. e., that Mississippi for Mississippians, I do not think it quite the best thing to say so and especially, through our paper. It might make our brethren from other States feel like they are not quite welcome, or that they are intruders.

I know we have lost some good men but so far as I am able to judge we have gained about as much as we have lost.

I do not know them all but will sight a few choice spirits: Bacon, Borum, Ball, Diekins, Jordan, Stuberfield, Tandy, Williams, Kincaid, and many others. I am glad to know our State is so well represented in other States, and that our men are in such demand. I am also glad to welcome such men as I have mentioned to our State.

I think it a good thing to have such an interchange of talent and thus we could not have if we were to carry out the doctrine of Mississippi for Mississippians. I do not believe for a moment that Bro. Tull meant to cast any reflection, but I think it best to consider all parties concerned and to look well at both sides of the question.

May the Lord bless all and call our men to good fields in all parts of the world and send us good men from all States.

Your brother,  
J. A. Lee.

## Good News From Greenwood.

What was supposed to be the total offering for Foreign Missions by the First Baptist church of Greenwood was rounded out the last of March, which amounted to \$230.50. On last Sunday, however, the pastor in the course of his remarks stated that from indications it looked like the Foreign Mission Board would come out in debt again this year, and that he wished that our contribution might have been better. At the close of the service, Bro. W. M. Whittington arose and stated that he for one was willing to increase his offering to Foreign Missions. Others followed, and a collection broke out which was indeed beautiful to behold. Money kept coming into the treasury all day Monday until our grand totals at last stood at \$421.65. We were too late to get it to headquarters by mail and had to telephone Bro. Rowe the amount.

This makes an advance for Foreign Missions for Greenwood of about seventy-five per cent. Next year we will give the full salary of a missionary. Watch us.

"On to Richmond,"

Selsus E. Tull.

Dear Brother Bailey—I have just rounded up my collections for State Missions. I preach to four big, little churches in the Delta. These churches have an average of about twenty members. The church at

Drew has not been contributing to missions, yet they gave \$50. The church at Lyon, the oldest but not the largest church in the Delta, gave \$65. Lula, with twenty members, gave \$110, nearly an average of six dollars a member. Oak Ridge church, with a membership of eighteen, gave \$120. An average of over six dollars per member.

Brother Bailey is there a church in the State that has done better? If Lula and Oak Ridge had 600 or 700 members they would leave little for the rest of the churches to do.

These four churches have ordered their pastor to go to the Southern Baptist Convention at Richmond, freight and drayage prepaid.

Fraternally yours,  
J. E. Barnett.

Clarksdale, Miss., Apr. 30, 1907.

## Meridian Pastors' Conference, Apr. 30, 1907.

By W. A. Roper.

First church—Bro. J. F. Love preached in the morning. Took collection for Home Missions amounting to \$700.00. Pastor Shippman preached at night on Dan. 6:23. One received by letter.

Bay Springs—Pastor Newton preached. Subject: "The Crucifixion." I Cor. 15:3.

15th Ave.—Pastor Hailey preached at both hours. Morning, "Saved by Grace," Evening, "Cornelius." Collection Foreign Missions \$182.50.

7th Ave.—W. A. Roper preached in the afternoon. Pastor Newton begins a series of meetings.

Salem—Pastor Cook preached on "Resurrection," Jno. 5:28-29, and "Missions." Collection Foreign Missions \$16.30.

41st Ave.—Pastor Swain preached on "Test of Abraham's Faith," Gen. 22:1-4. At night Bro. J. F. Love preached. Collection for Home Missions \$21.50. Three received by letter.

Pachuta—Pastor Hackett preached on "Christian Life," Rev. 1:9. At night on Ps. 40:1-3.

Bro. Moore read a paper on "The Historical Development of the Idea of the Church in the New Testament."

## "Open Letter" to W. P. Price From N. W. P. Bacon.

Dear Bro.—I haven't the dimmest idea where you were born—whether in Mississippi or Manchuria, in Kansethatga or the "islands of the sea," but you are breezy enough and brainy enough to have been born anywhere—even in Georgia. If you were not born in Mississippi I here and now forgive you—provided of course you will promise not to do so any more. Since reading that "open" correspondence between yourself and Dr. Mullins I am almost at a point where I can forgive you for not living in Grenada; especially since you are doing the next best thing—living in Jackson—a suburb of Grenada. Your "open letter" to Dr. Mullins was the "real stuff," his reply ditto and your reply to that was superlatively good. I knew that the career of Dr. Mullins had been somewhat phenomenal, the reason is now quite clear—he was born in Mississippi. I came near being born in Mississippi myself. I had a bachelor uncle who lived and died here. This will explain something about me which has doubtless puzzled you a great deal.

He had only been in pulpit few minutes when we saw our prayers had been answered. A mighty power took hold of the great congregation and grew from service to service until it had spread over the entire West Laurel in irresistible force.

The preaching was plain, just God's word about sin and salvation. The one subject of very discourse, "Jesus."

Night after night hundreds were shown how God can and will answer prayer, for in almost every service prayer was answered while request was being made.

On second Monday night, special service was held, in which we all confessed our sin of omission in that we had been so negligent in asking God to call one of rank to preach the Gospel of his Son. Then earnest

Cordially and fraternally,

N. W. P. Bacon.

## THE BAPTIST RECORD.

## Flora.

The writer preached here on the second Lord's day in April and they took collection for foreign missions to the amount of \$70.00. Preached again the fourth Sunday and a collection for home missions was taken, amounting to \$50.00. This is a wide awake church and has some noble workers. They hope to have a new church building costing in the neighborhood of three thousand dollars in the near future. They have a nice pastor's home located in the prettiest part of the town. They are at present pastorless but will call one soon.

J. G. Murphy.  
Clinton, Miss., Apr. 29, 1907.

## Hattiesburg.

Our Ministers' Conference was in some respects the best we have had. The subjects bore upon the work of the ministry, and the discussions were practical and helpful. I think I got more good out of the meetings than any of those we have had among ourselves.

One brother read a paper on the use of the envelope system in our churches which was requested for publication. It was the finest discussion of this subject I have heard.

We had 16 preachers present the first day. Bt due to continuous rains, before and during the meeting, and a railway wreck, we would have had 25. The weather was so bad that some of the preachers in town did not get to the meeting. But those of us who were present can testify to the good it brought us. It is worth while to discuss our work and to meet one another. We would love each other more.

Our next meeting will be on Monday after the 3rd Sunday in October.

A committee was appointed to arrange for our annual Bible Institute to commence on Monday after the 3rd Sunday in January 1908.

Yours in Christian service,  
I. P. Trotter.  
Hattiesburg, Apr. 26, 1907.

## Great Revival in West End Laurel.

The Second church of this city has enjoyed, and is now enjoying in the effects of the greatest revival that has ever come to this section of the State. Our meeting of days began first Sunday in April, and continued for eleven days, two services each day.

Rev. Luther Holcomb of Louisville, Ky., doing the preaching.

Much time upon part of the church and pastor had been spent in preparation, especially in prayer for the church and that the visiting preacher might come to us full of the Spirit of God.

He had only been in pulpit few minutes when we saw our prayers had been answered. A mighty power took hold of the great congregation and grew from service to service until it had spread over the entire West Laurel in irresistible force.

The preaching was plain, just God's word about sin and salvation. The one subject of very discourse, "Jesus."

Night after night hundreds were shown how God can and will answer prayer, for in almost every service prayer was answered while request was being made.

On second Monday night, special service was held, in which we all confessed our sin of omission in that we had been so negligent in asking God to call one of rank to preach the Gospel of his Son. Then earnest

Cordially and fraternally,

N. W. P. Bacon.

prayer was made, for one or more of God's own choice to be called. On the following night one of our most talented young men (who is now filling an important place in the office of the Laurel Cotton Mills) arose and announced his full surrender to the call. Oh it was a gracious hour, when hundreds of us wept for joy and thanked God from our hearts—for our lips failed to speak.

Seventy-six united with the church, 47 for baptism. A large majority of them were men and women of mature years.

The preacher feeling he must go, we put in his purse \$134.58, prayer for him, shook his hand and said good bye—hoping he may come to us again even this year.

Brethren, the Lord has done good and great things for us this year. Given us 168 additions—more than 100 for baptism; made our congregations too large for house. It's now 1-3 larger than Jan. 1, and yet we need room. Oh many ways we have felt His presence and guiding hand.

The spirit of revival abides with us, and we are resolved to do something for Him who has blessed us so graciously.

Pray for us—the work has only been touched.

Yours in His name,  
H. R. Holcomb.

## From Missouri.

Will you please correct the blunder your type made in my address in your issue of recent date?

In my congratulations to the Mississippi brotherhood on the coming of Dr. Shipman you give my address as Kennett, Miss., whereas it should have been Kennett, Mo. It has been seven years since I lived in Mississippi, though she is my native State, and I love her people, and I return almost every year to assist different pastors in meetings, and to see my parents. Yet my pastorates have been outside of the "sacred soil."

During the seven years of my absence Mississippi has made such notable progress that I have decided that my presence in that State is not a necessity! In the meantime God is blessing my ministry in the great State of Missouri. There are 1820 white Baptist churches in Missouri with 160,000 members, and there are 40,000 colored Baptists in Missouri.

William Jekell College is prospering greatly. They have 180 ministerial students and about 300 other students. The endowment is more than half a million, and a united and vigorous effort is afoot to increase it to one million before Jan. '08. My church contributed \$270 to this fund last week.

Missouri Baptists are also building a larger plant for our orphans in St. Louis, which will require about \$25,000.

Missouri is made up of both northern and southern people. About two-thirds of our mission funds go through our Southern Boards, and one-third goes through the Northern Boards. In order to prevent mistakes, and to maintain fairness in the distribution and collection of funds for Home and Foreign Missions our General Association elects a corresponding secretary who devotes all of his time to this work. Dr. M. J. Breaker of St. Louis is the present corresponding secretary, while Dr. T. L. West is the corresponding secretary of State missions. They are both able and lovable men.

Kennett is a town of 3,000 people, and is the county seat of Dunklin county. We

have a new, beautiful brick church house, and we have it full every Sunday, of interested people. We have baptisms almost every Sunday. The church supports me for full time without any help from the Mission Boards.

In moving here the church paid all of our removal expenses; and then gave us a "pounding" of about \$35.00 worth of good things. Of the notable progress made in Mississippi nothing exceeds that of the Baptist Record. I read 22 different papers and magazines and journals, and The Record is one of the best. I have accepted invitations to hold two meetings in Mississippi in August, and I shall look in upon The Record and Mississippi College then.

Cordially,  
M. R. Cooper.

Kennett, Mo.

## The Work in Picayune, Miss.

Picayune is another one of our growing towns in South Mississippi. It is located on the New Orleans and North Eastern R. R., sixty-five miles south of Hattiesburg. The location is a beautiful one and the town promises to be one of the best in all this section.

We have two churches, one a Primitive Baptist church, and the other a Missionary Baptist church of which I am now pastor for all my time. The Baptist church has the right of way as no other denomination is doing work yet. All those who are acquainted with the work say that it is a great opportunity. This country has been sadly neglected in many respects. The preachers, for the most part, have always opposed everything that means progress in the Lord's work. These men have preached against an educated and trained ministry both by precept and example. They thank God that they have never been so unfortunate as to have a little of it and consider it an insurmountable drawback to ministerial success. They have opposed all missionary effort and Sunday schools. But one thing must be said to their credit, they have pre-empted the field for the Baptists. No other people flourish here like the Baptists. The people are here in great numbers and they are largely a Baptist people.

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The work that needs to be done now is to get hold of these people and enlist them for the Lord's work. Many of these churches are already awakening to their possibilities, especially the churches that have come under the influence of Brother L. G. Varnado.

The church here, under the influence of Brother J. P. Culpepper in two great meetings, the work of Brother Williams the former pastor, and of Brother G. H. Suttle as supply, has taken a great step forward. We have a beautiful church house in which to worship and a growing and promising church. The brethren could not be persuaded to be satisfied with anything less than preaching every Sunday. All the services are well attended. There is a growing interest on the part of the unsaved and the brethren have asked me to hold a meeting soon. Will not the good people over our State who read this and are praying for great meetings in our churches this year remember us. The need is great and the call is loud. Brethren pray for us.

Fraternally,  
W. S. Allen.

May 9, 1907.

News in the Circle.  
Martin Ball.

Pastor W. C. Hamil of Zephyr, Texas, has resigned and will go to the coast in search of health. He is a splendid preacher, and leaves a church active in the Master's work.

The church at Goethwaite, Texas, has elected Rev. A. R. Watson of Brownwood, Texas, as pastor. He accepts.

A splendid meeting has just closed at Sweetwater, Texas. The pastor was assisted by Rev. L. J. Mims, of Waco. Over 50 were added to the church by experience and baptism.

Rev. M. A. Quindieu, Edgewood, Texas, accepted the enthusiastic call of theanton church—same State.

The Baptist Standard, this week, contains a matchless address, by Dr. B. H. Carroll. Object: "The Prohibition of the Liquor Traffic." Everybody ought to read it. It is overwhelming.

A movement has been inaugurated by the protestant Ministers' Conference of New Orleans, the Baptist ministers uniting, to organize civic leagues among the laymen of the city. The object is to elevate the standard of civic morality in that great metropolis.

It is said that the law against soliciting liquor orders in prohibition territory in Texas has stamped 5,000 jugs per month from going out of New Orleans to Texas towns and cities.

Pastor W. M. Lee, of New Orleans, says that race-train gambling largely takes the place of the old lottery system in that city, and continues to demoralize the youth with the gambling mania.

At Oakwood church, Knoxville, Tenn., an entire train crew was converted and united with the church, fireman, brakeman, engineer and conductor. That certainly is a "Gospel train."

The church at Lumpkin, Ga., recently set apart to the full work of the Gospel ministry Bro. Gasham Forester.

Bethel church, Wilkinson county, Ga., has set apart Bro. E. J. Jameson to the full work of the ministry. The Lord is sending more laborers into the field.

Pastor Thomas Spurgeon has withdrawn his resignation as pastor of the Tabernacle, London, and will accept the vacation offered him, spending one year in search of health.

Prof. E. B. Pollard, of Kentucky, will preach the commencement sermon for Bucknell University, Lewisburg, Pa., June 15.

Rev. W. M. Jones will deliver the literary address before the graduates of the Female College, Greenville, S. C., at the approaching commencement.

Rev. E. C. Carroll will deliver the commencement address before Stetson University, DeLand, Fla., in June. The enrollment of the university is the largest in its history.

Prof. Robert Edwin Hatton, president of Roanoke Female College, Danville, Va., has been elected to the presidency of Liberty College, Glasgow, Ky. His success at Roanoke College has been remarkable, and the trustees reluctantly part with him.

Rev. W. J. Langston has resigned his work as missionary in the Mallory Association, Ga., and accepted the pastorate of the Conway church, S. C. Bro. Langston goes back home.

The Mt. Vernon church, Ga., recently ordained Bro. J. P. Patillo to the full work of the Gospel ministry. God is answering the prayers of His people for more laborers.

Rev. Carroll D. Wood, of the Seminary, Louisville, Ky., has been called to the care of the church at Fordyce, Ark. It is understood that he will accept.

Rev. F. H. Watkins of Union Springs, Ala., has been called to succeed Rev. W. W. Lee at the Southside church, San Antonio, Texas. He accepts.

#### A Sweeping Revival at Shaw.

The revival meeting at Shaw closed Sunday April 28. For ten or twelve days God moved the town from center to circumference. The entire town came to the services, morning and night the house was filled. Some glorious manifestations of the regenerating power of the gospel were witnessed. Many difficulties were settled. And today God is leading many side by side that did not speak a few days ago.

Every man, woman and child in town was reached, and joined the church, but eleven. And some of those were once members of some church. There were sixty who united with all the churches during the meeting. Twenty-five were baptized in the Baptist church and a number received by letter.

The last night of the meeting we held a short service at the church as we were to leave at 8:30 we told the people that we would not have time to tell them good bye but would be glad to see any of them at the station. When we reached the depot the crowd was gathering. They had left the church before we could dismiss them. They began to sing "God be with you till we meet again." The audience came with the exception of a few, and such a crowd singing as the train came rolling in was quite a surprise to the passengers. They thrust their heads out the windows to listen. When the train pulled out they began to sing, "When the battle is over we shall wear a crown." To me that was as near heaven as our souls are permitted to rise while in the flesh. Bro. Reynolds found some fine singers. Bro. Morgan, pastor of the Baptist church, is doing a fine work for God. He is a bright, consecrated young man. God has given him a great wife and a sweet child. We are all thanking God for brave young men to pastor our churches.

God is moving in a most wonderful way among the faithful. Let us pray for a universal revival in the State this year.

Our hearts will long to return to Shaw and meet our friends there. Some of the greatest of earth are serving God in Shaw. God bless them all.

Pray for us at Sumrall.

Otto Bamber.

O God our Father, who dost exhort us to pray, and who dost grant what we ask, if only when we ask we live a better life, hear me, who am trembling in this darkness, and stretch forth thy hand unto me; hold forth thy light before me; recall me from my wanderings; and, thou being my guide, may I be restored to myself and to thee, through Jesus Christ. Amen.

Dr. Jas. F. Eden has resigned the charge of the church at Suwanee, Ga. His health is such that his physicians insist on complete rest.

May 9, 1907.

#### Whiskey Doomed.

W. H. Patton.

I think that the saloon is doomed in the United States, when we see such victories being won in Tennessee as Bristol, Clarksdale, Knoxville and Jackson, that the good people of Madison, Warren and other wet counties should be encouraged to bring on an election and vote the amount even in Vieckburg, the Sodom of Mississippi.

Counties like Lauderdale voted wet but no place corrupt enough to have a saloon should have another election so as to make the law effective in those counties. Men do establish offices in Meridian and make a business of ordering whiskey shipped in there. Draymen for whiskey houses go into those counties and solicit orders and it is no violation of the law. They go into prohibition territory and work the towns and saw mills but if you will read sections of the code you will see they can be indicted. The grace of God reached the heart of one saloonist.

A dispatch from Litchfield, Ill., says:

Nearly \$1,000 worth of whiskey, wine and high-grade intoxicating beverages of all kinds were poured out on the streets here yesterday in the presence of thousands of spectators as the result of the conversion of J. E. Teany, a saloonkeeper. The barrels and bottles were smashed from a large dray and the ex-salooneer conducted the smashing.

All the Protestant ministers of the city took a stand on the dray, and after all the liquor had been destroyed the vast crowd joined in singing "America."

Would it not be a beautiful thing if your church would pay the expenses of your pastor and his wife to the encampment and

being conducted by Evangelist Violet of Shelbyville, Tenn., at the Christian church.

#### The Second B. Y. P. U. Encampment and Evangelistic Conference—A Suggestion.

I have just read President Kimbrough's announcement of the holding of the second B. Y. P. U. Encampment at Blue Mountain the last days of June and the first days of July. The announcement brings up some of the most blessed memories of my life—memories of the Encampment of last year. I never attended a more enjoyable and profitable meeting anywhere at any time. And I am sure the next meeting will be just as good—if could hardly be better.

One of the regrettable things about the meeting last year was the notable absence of the pastors of the State. Without the pastors the benefits of the Encampment to the churches cannot be as large nor as lasting as they ought to be. The coming encampment is arranged to include a fifth Sunday and to come in before the summer protracted meeting season begins, thus giving the pastors an opportunity to attend.

Now I am going to make a suggestion. Many pastors do not feel able to bear the expenses of the encampment, fight as they are. Urge your pastor to go and give him the money to go on. He will carry back to you many times the value of the money paid. For the interest of your church I am persuaded you could not make a better investment. The evangelistic features of the meetings will prepare your pastor for the summer's work in protracted meetings.

All the Protestant ministers of the city took a stand on the dray, and after all the liquor had been destroyed the vast crowd joined in singing "America."

Teamy's conversion was brought about by the revival meeting now

pay their expenses while there, and thus give them the rest and recreation they need, and this splendid opportunity for the study of the Bible and practical methods of church work? It will pay you to do it.

W. M. Burr.  
Helena, Ark.

The Alaska Packers Association are about to introduce the Argo Red Salmon in this market. They are the largest Salmon cannery in the world employing an army of 7,500 men with a fleet of over sixty vessels, and the Argo is the choicest Red Salmon packed. It is caught in the icy waters of Bering Sea. The fish is very firm; of a beautiful red color and delicious flavor.



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and I feel as good as ever. Let me thank you  
for the interest you have taken in me. Though I  
cannot express my feelings in words, my thanks  
are due to the Lord for giving you the knowledge to  
make such a wonderful remedy.

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## WOMAN'S WORK.

Mrs. JULIA T. JOHNSON, Editor,  
P. O. Clinton, Miss.

(Direct all communications for this  
department to Clinton, Miss.)

## WOMAN'S CENTRAL COMMITTEE

Mrs. J. A. Hackett, President, Mer-  
idian; Mrs. W. R. Woods, Secretary,  
Meridian.

Report of Central Committee for  
Quarter Ending April 1, 1907.

## Associations and Churches.

Aberdeen Association.

Okolona church:

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Christmas offering 10.00

Pontotoc church:

Foreign Missions 11.00

Home uses 23.00

Ministerial education 5.00

Orphanage 50.00

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carey Association.

Wall Street church, Natchez:

Christmas offering 16.40

Home missions (S. D.) 20.00

Roxie:

Home Missions (S. D.) 3.80

Chickasaw Association:

Shubuta W. M. S.:

Compound in Italy 2.50

Home Missions (S. D.) .35

Waynesboro:

Compound in Italy 1.00

Shubuta Sunbeams:

Margaret Home 1.00

Quitman:

Compound in Italy 1.50

DeSoto:

Home Missions (S. D.) .60

Waynesboro:

Home Missions 1.00

Clear Creek:

Home Missions 1.25

Columbus Association:

Deerbrook:

Christmas offering 3.50

Sustentation 3.00

Starkeville:

Christmas offering 15.00

Compound in Italy 5.00

Foreign Missions 45.00

Colon Chapel 5.00

Home Missions 2.00

Shuqualak:

Colon Chapel 2.00

Columbus:

Orphanage 5.00

Macon:

Foreign Missions 2.60

Christmas offering 5.15

Home uses 53.00

Mississippi College 20.00

Orphanage 77.00

Laurel:

Foreign Missions 50.00

Ministerial education 52.40

Orphanage 40.00

Ellisville:

Foreign Missions 100.00

Colon Chapel 5.00

Lumberton:

Foreign Missions 50.00

Margaret Home 5.00

Additional Christmas of-  
fering .60

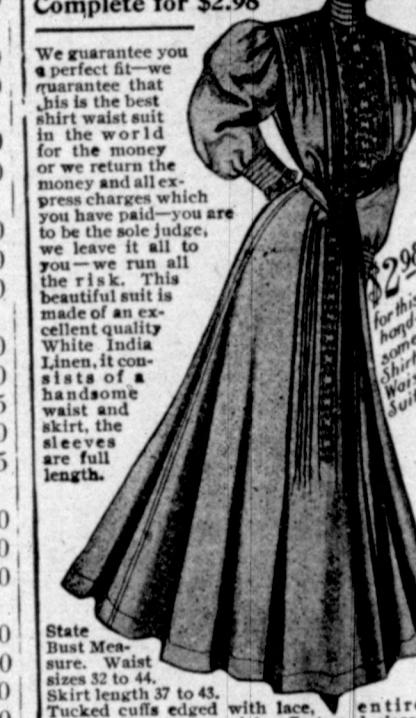
State Missions 5.00

Sustentation 5.00

Margaret Home 5.00

Home uses 19.20  
Ministerial education 23.50  
Orphanage 86.85  
First church, Vicksburg: 2.50  
Compound in Italy 5.00  
Colon Chapel 5.00  
Home uses 5.00  
State Missions 20.00  
Utica: 7.50  
Foreign Missions 44.00  
Home uses 50.00  
Reaganton: 4.50  
Home uses 19.50  
Yazoo City: 10.00  
Foreign Missions 2.50  
Home uses 19.50  
Utica: 16.50  
Foreign Missions 7.00  
Home uses 11.35  
Sustentation 5.00  
Foreign Missions 17.75  
Beulah: 15.00  
Orphanage 5.00  
Home uses 5.00  
Raymond: 12.50  
Christmas offering 7.00  
Tichenor Memorial: 5.00  
Colon Chapel: 5.00  
Compound in Italy 5.00  
Margaret Home: 5.00  
Coldwater: 5.00  
Sardis Sunbeams: 2.45  
Home Missions 2.45  
Senatobia: 6.75  
Foreign Missions 2.00  
Orphanage 7.50  
Copiah Association: 10.00  
Gallman: 2.00  
State Missions 65.00  
Home uses 180.50  
Mississippi College: 10.00  
Hopewell: 8.80  
Foreign Missions 7.50  
Home Missions 5.00  
County Line: 5.00  
Home Missions 5.00  
Deer Creek: 5.00  
Indiana: 5.00  
Foreign Missions 35.00  
Home uses 50.00  
Orphanage 8.00  
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Gulfport: 11.15  
Home Missions 2.00  
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Lena: 2.00  
Foreign Missions 2.00  
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Lebanon Association: 5.00  
Hattiesburg, First church: 100.00  
Christmas offering 114.30  
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Chickasaw Association: 14.40  
Cherry Creek: 2.00  
Foreign Missions 139.25  
Christmas offering 15.00  
Home uses 139.25  
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Central Association: 100.00  
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We guarantee you a perfect fit—we guarantee that this is the best shirt waist suit in the world for the money or we return the money and all express charges which you have paid us. You are the sole judge, we leave it all to you—we run all the risk. This beautiful suit is made of an excellent white India Linen, it consists of a handsome waist and skirt, the sleeves are full and long.

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ESTABLISHED 30 YEARS 2 TO 24 FIFTH ST.

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JELL-O MOULDS

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(Approved by Pure Food Commissioners.)

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Home uses: 26.00

Sunbeams, Mendenhall: 5.00

Foreign Missions: 5.00

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Magee: 5.00

Ministerial education: 22.00

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Has all the good features of previous models and a new frictionless wheel escapement that suits the requirements of any operator, with many other new improvements that are simple, easy to understand and operate, light running; a powerful manifolder; makes but little noise; does nice clean work.

Every Fay-Shoes Typewriter is handsomely finished in black and gold, is durable and fully guaranteed.

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W. E. PLEASANTS, GEO. H. SMITH,  
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The Great Hymn and Song Book for  
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SPECIALIST.

Treats ALL Diseases of the  
EYE, EAR, NOSE and THROAT.

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JACKSON, MISS.

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to purchase lots or land out the Assembly  
grounds or to rent lots outside  
them, will please correspond with  
us while our records remain.



### In Memoriam.

Whereas, our Heavenly Father, in His infinite wisdom, has removed from the labors of earth and from the counsels of our Orphanage Board, our beloved brother, S. L. Hearn, and

Whereas, our State has lost one of its best citizens; our denomination, one of its most loyal members; our Orphanage, one of its staunchest friends and most liberal supporters; and our Board, one of its safest and wisest counselors; and

Whereas, his loyalty to conscience and devotion to principle, his constant yet unstinting attendance upon our denominational gatherings, his wise and munificent stewardship of worldly goods, and his untiring devotion to every good cause, have ever been an inspiration to us; therefore,

Be It Resolved, First, That we herein express our great appreciation of his worth as an exemplar of Christianity in every sphere of life in which he had occasion to move.

Second, That while we acknowledge the wisdom of Him who doeth all things well, we most deeply deplore the unspeakable loss which our Orphanage and its board have sustained.

Third, That we extend our heart-felt sympathy to that inner circle of his family, whose loss is greater than all others, and that we commend them in their time of trial to the grace of God, which alone can sustain them in the hour of need.

Fourth, That these resolutions be spread upon our minutes and that a copy be furnished his family.

Frank B. Fox,  
Chas. L. Lewis,  
W. F. Yarborough,  
Committee.

### Resolutions of Respect.

Whereas, in the passing away of Mr. E. A. Stokes, crowned with years and honor, the Old Ladies' Home Association has lost a valued and helpful sympathizer and friend, and,

Whereas, he is the first Life Member of the Association to depart,

Therefore, Be It Resolved, First

That we deplore the loss of Mr. Stokes as a special friend, one who came to our aid when our cause was young and friends were few, and who encouraged us with a substantial gift and kind words.

Second, That we deeply sympathize with his family in their loss, reminding them that his memory shall not pass from among us while our records remain.

Third, That a copy of these resolutions be sent to the Canton Picket, the Baptist Record, to his family, and be spread upon the minutes of the Association.

Approved by the Association April, 1907.

Mrs. H. Y. Jones,  
Mrs. B. C. Simrall.

Wiley D. Robbins. Born Jan. 29, 1840. Converted young, a devoted Christian and true Baptist. Married Jan. 17, 1861, to Miss Nancie M. Sproles. Enlisted in 6th Miss. Regiment, went through the war. 6 years with rheumatism, last two years helpless. Leaves wife, 2 sons, 3 daughters. A good man gone. His daughter said of him, "We have left us; a legacy of a clean Christian life." He was laid to rest at New Prospect—his old home church. May God bless the bereaved. No more on earth—will meet on the vine-clad hills of eternal life "some sweet day" "by and by."

S. B. Culpepper,  
T. J. Meily,  
W. P. Chapman,  
Committee.

In a Pinch, use ALLEN'S FOOT-EASE. A powder for tired, aching feet. All Druggists, 25c.

Mrs. Clara Clanton of Waynesboro, Miss., died of paralysis April 22, 1907. She united with the Baptist church early in life and was a consecrated Christian, faithful companion, affectionate mother and true friend. She leaves a husband and three children, besides a host of relatives and friends to mourn her loss. The loss sustained by the bereft is incalculable, while the gain to the deceased is beyond our comprehension. Gazing upon her sweet peaceful face we felt that "death lies on her, like an untimely frost upon the sweetest flower of the field. May God comfort her loved ones.

Frank B. Fox,  
Chas. L. Lewis,  
W. F. Yarborough,  
Committee.

Nonna.  
April 24, 1907.

### Marriages

At the Baptist parsonage, Yazoo City, Miss., April 22, 1907, Mr. E. L. Colvin to Miss Rebecca Maning, the writer officiating. Many good wishes for them.

J. B. Quin.

Argo Red Salmon is cheaper than beefsteak at 10 cts. per pound, because it contains more nourishment.

### For Sale or Rent.

One six room house and lot, size 235x300, and good servant house, good orchard, lights and water, 1 blk. from depot in town of Clinton, Miss., in easy reach of both colleges and public school. Apply to Nola White, Nola, Miss., or Mrs. Lizzie White, Clinton, Miss.

SONGLAND COMPANY,  
Dallas, Texas. They are reasonable,  
reliable and capable.

May 9, 1907.

## GRIP-IT

does not make you sick or otherwise inconvenience you; cures the worst cold

## QUICK!

GRIP-IT cures ordinary colds in hours; the worst colds in from 10 to 15 hours. GRIP-IT grips the gripe. Contains neither opiate nor narcotics. It simply cures. Sold on guarantee. Try it.

Don't let the Grip Devil grasp you, with GRIP-IT at only 25 cts. a box, in each box enough to cure three colds. If, however, you have neglected your colds until catarrh has attacked you, you have a malady worse than a cancer; and you need

## PORTER'S CA-TARRHO

The sufferer, in the first stage of catarrh, can secure a half stale of cleanliness by a frequent use of this nostril salve; but that dreadful dropping down into the throat finally sets in, and the victim is absolutely helpless; for he is often forced to swallow the same material as that which is discharged from the nose. These offensive mucous discharges are quickly relieved by

## PORTER'S CA-TARRHO

A single box will cure all discharges, either outward through the nose or inward into the throat. Promptly relieves all sneezing, cough, and colds in the head. Contains no opiate or narcotics; it is simply antiseptic and curative.

Ice-5cts; send stamp if not kept by your dealer.

PORTER MEDICINE CO., Paris, Tenn.

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REFERENCES.

May 9, 1907.

THE BAPTIST RECORD.

## AGENTS

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**WE WILL GIVE YOUR DOLLAR BACK** If after a fair trial one box of HUTCHINS ECZEMA SALVE does not cure any case of ECZEMA, TETTER, RINGWORM, OLD SORE or DANDRUFF, no matter of how long standing the case may be.

Price \$1.00 in Advance.

THE HUTCHINS ECZEMA SALVE CO.

THE FLAKE & NEILSON CO., WINONA, MISS.

Chronicles.

L. A. D.

My first acquaintance with Louisville was in 1842. I was on my way to school in New York, from Grenada, my Mississippi home. Private conveyance to Memphis, and river transportation further north was the rule in those days, unless by the old four-horse coach. There was then no railroads in this region. We had to wait three or four days for a boat at Memphis; but, finally took passage on the "Gen. of the West." There were many sandbars in the Mississippi, and more in the Ohio; for we found not a few. At Portland the boat stopped, and we went on shore, taking a hack to Louisville—that had to be the way then.

There was a splendid line of passenger steamers, named "Gen. Pike" Nos. 1, 2, 3, running to Cincinnati. In our company was a gentleman taking two orphan children home—a boy and a girl. Two or three hours after leaving port, he discovered that the boy was not on board. Hailing the packet coming down the river, he returned to Louisville and found the boy playing on the wharf—he did not see our boat leave, and was in blissful ignorance.

Another steamboat, the "Swiftsure," bore us to Pittsburgh; from whence by rail, inclined plains and coaches across the Alleghenies, we made our way to Cumberland and thence to Philadelphia, and to New York City, to stay about two years. Harlem was at that time counted as ten miles above the city, and solid blocks did not extend above 12th street; at least on Sixth avenue. Omnibusses were running; no electric cars. These things I state purely from memory.

In 1844 we returned to our home; going by packet to Albany and thence by canal boat to Buffalo, where we took passage on a steamer for Cleveland; having an exceedingly rough trip. From thence, we came down across the State of Ohio, by stage coach, three days and three nights, on the National Macadamized road.

But I must pass on to Louisville again, with the simple remark that we were privileged to see the notable "Kentucky giant."

Six years has wrought great changes; now we find a large, beautiful city with well paved streets, some of them wide, and electric cars going in every direction. Elegant residences adorn these streets, and sometimes sky-scrapers; but many of the blocks are entirely too long. Sidewalks are generally nicely paved, and up town, thronged with boys and girls on roller skates—the fad everywhere, it seems.

I am often forgetful of dates, now, but that is not wonderful for a man of seventy-eight years. It was in the late 40's, while pub-

lishing the "Southwestern Baptist Chronicle," in New Orleans, that my attention was specially called to Louisville. Bro. W. C. Buck was editing The Baptist Banner and Pioneer. There arose a controversy about the "Western Theological Seminary," located at Covington, I think. Northern extremists were dissatisfied and gave trouble. Of later matters I'll try to be more explicit in my next.

Address, MACBETH, Pittsburgh.

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## LADIES CAN WEAR SHOES

one size smaller after using Allen's Foot Ease, powder to be shaken into the shoes. It makes tight or new shoes feel easy; gives instant relief to corns and bunions. It's the greatest comfort discovery of the age. Cures and prevents swollen feet, blisters, callous and sore spots. Allen's Foot-Ease is a certain cure for tired sweating, hot, aching feet. At all druggists and shoe stores, 25c. Don't accept any substitute. Trial package FREE. Address, Allen S. Olmsted, Le Roy, N. Y.

## Skin Germs

are instantly killed and a permanent cure affected by

## TETTERINE.

As an antiseptic in all cases of Tetter, Ringworm, Erysipelas and Itching it gives quick relieved. 50c a box from your druggist, or J. T. Shuptrine, Savannah, Ga.

## Complete Cure.

Can chills be completely cured? Yes! No prescription ever effected more than a temporary suppression of the chills. I was told to try your Hughes' Tonic; one bottle made a complete cure" Sold by Druggists—50c and \$1.00 bottles.

PREPARED BY  
ROBINSON-PETTET CO., (Inc.) Louisville.

## Women, Why Suffer?

HICKS' CAPUDINE  
(LIQUID)  
Quickly Cures  
all pains, headaches,  
backache, neuralgia,  
and nervous exhaustion, brain fag, etc.  
At all Druggists, 10c, 25c and 50c.

## TRY A TEN CENT BOTTLE

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LEARN BY MAIL OR AT ONE OF  
DRAUGHON'S COLLEGES,  
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Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers,  
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**O Morphine-Whiskey Habit CURE**  
If I fail to cure I will refund your R. R. fare both  
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## CURE FOR LIQUOR and TOBACCO

The Kansas Anti-Liquor Society is making free a recipe for the cure of the liquor habit. It can be given secretly in code. Also one for the tobacco habit that can be given secretly. The only receipt they make is that you do not sell liquors, but give copies to friends. Address with stamp: Kansas Anti-Liquor Soc., 121 Gray Building, Kansas City, Mo.

## The Home.

## Under a Bushel.

If our virtues  
Did not go forth of us, 'twere all  
alike  
As if we had them not.

—Shakespeare.

Robes and fur gowns hide all.  
Plate sin with gold and the  
strong lance of justice hurtless  
breaks; arm it in rags, a pigmy's  
straw doth pierce it.—Shakes-  
peare.

"When time is up for laughter,  
And life becomes a sigh,  
Don't you think it's time then  
To tell the world good bye?  
Yet, the last road seems mighty  
long,

And Heaven mighty high!"

"Live, a little, people,  
In the morning light;  
Leave all the dreaming  
To the stars of night."

III habits gather by unseen de-  
grees,  
As brooks make rivers, rivers  
run to seas.—John Dryden.

## In Feebleness, Mighty.

"Yes, I dread to go in," Mary Burdick confessed to the friend she had met in the hospital halls. "I come away from here every time with less belief in immorality. There she lies, a brave, noble woman, chained down to that bed by paralysis—but oh, that isn't the worst! It's her complete despair! It's the way she lies there with the tears rolling down her face, and keeps saying 'Dead, but not buried! Dead, but not buried! over and over. What has become of her courage, her usefulness? Were they only a part of a strong body? Can't the spirit endure when the body is paralyzed?"

"But, Mary, can you wonder?" the other protested. "She realizes the hopelessness of her condition so keenly. She knows it may be years and she longs to go. And her life as a doctor has been so active always."

"Active, yes! Oh, it was more than a doctor's life! She was a strong angel whenever any one needed help. But now—"Mary's voice choked as she turned away.

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"You'll find her better, Miss Burdick," she said. "That is, happier. She doesn't cry that way any more. I think she's all taken up trying to help little Alida."

Dr. Purdy, Suite "B", 614 Fannin St., Houston, Texas.

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HABITS cured at the

## PURDY SANITARIUM.

Houston, Texas, by mild, safe, guaranteed methods. No guards or confinement. Read the following statement. Joseph, Waller Co., Texas, Feb. 28, 1907.

This is to certify that my name is H. M. Poss, and that I am 65 years old. That I used morphine daily for 26 years, and that I was using 30 grains daily when I went to the PURDY SANITARIUM November 5th, 1906. I remained there five weeks, and three days, returning home December 13, CURED. No words can describe my feeling of thankfulness and I write this without having been asked to do so by Dr. Purdy or any one else. I want others to go there and be cured. I believe I was led by the Holy Spirit to Dr. Purdy, and I pray that others may receive this great blessing. I will gladly answer all letters. H. M. Poss.

Mr. Poss is Confederate Veteran, a member of the Baptist Church, and a graduate of the old school.

Those who can't come to our sanitarium should write for Free Trial Pack, & our Home Treatment, Sealed booklet sent on request.

Dr. Purdy, Suite "B", 614 Fannin St., Houston, Texas.

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plies or supplies.

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## The Home.

## Under a Bushel.

If our virtues  
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"But, Mary, can you wonder?" the other protested. "She realizes the hopelessness of her condition so keenly. She knows it may be years and she longs to go. And her life as a doctor has been so active always."

"Active, yes! Oh, it was more than a doctor's life! She was a strong angel whenever any one needed help. But now—"Mary's voice choked as she turned away.

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Dr. Purdy, Suite "B", 614 Fannin St., Houston, Texas.

## "Who is Alida?"

"Why, she's a little nurse that's dying of an incurable disease. Only twenty, you know, and not a home or a friend outside of this hospital, so we try to make it up to her all we can, and one day, when the doctor was lying there, crying herself, I tried to get her mind off her own trouble by telling how hard it was for little Alida.

"Alida has a horror of dying, you know—poor little heart!—and yet she knows it can't be more than a month or two, and she goes about here like a little ghost, trying to smile and be brave and to help us a bit with our work, and all the time we know what's in her mind.

"Well, anyway, it seemed to make a great impression, and that night, as Alida was passing the door, the doctor called her in and they had a long talk, and since then Alida keeps slipping in there whenever she can, and all I know is, there's a different look on Alida's face—a happy look—and the doctor seems contented, too. I think, with the doctor, it's because she has found out she can help somebody yet."

"Mary, is that you?" called a voice; and Mary, stepping into the bedroom, saw a face that seemed transfigured smiling bravely from the pillow.

An hour later, as Mary rose to go after a cherry little visit, the doctor reached out her one live hand.

"I come away from here every time with less belief in immorality. There she lies, a brave, noble woman, chained down to that bed by paralysis—but oh, that isn't the worst! It's her complete despair! It's the way she lies there with the tears rolling down her face, and keeps saying 'Dead, but not buried! Dead, but not buried! over and over. What has become of her courage, her usefulness? Were they only a part of a strong body? Can't the spirit endure when the body is paralyzed?"

"Mary," she said, softly, "would you mind if I give away these flowers you brought? There's a little nurse here—she's going on a long journey—soon."

Mary knelt down close to the helpless body.

"Give them to her—yes, yes!" she whispered, brokenly. "But oh, you've given me more than flowers! Even when you were well you never helped like this! You've given me faith that the spirit can rise above death!"

"But, Mary, can you wonder?" the other protested. "She realizes the hopelessness of her condition so keenly. She knows it may be years and she longs to go. And her life as a doctor has been so active always."

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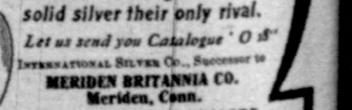
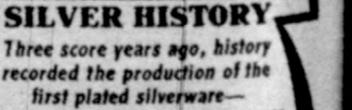
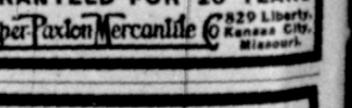
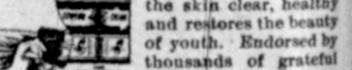
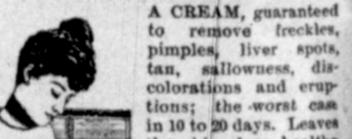
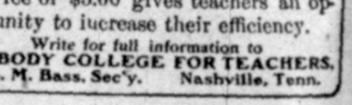
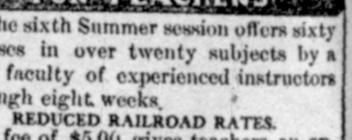
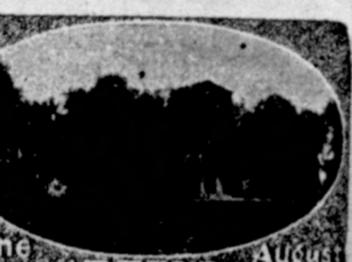
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GREASE

works well better than any other grease. Coat the axle with a hard, smooth surface of powdered mica which reduces friction. Ask the dealer for Mica Axle Grease.

STANDARD OIL COMPANY  
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## As They Impressed Her.

Little Kitty, who had happened to be the only one at home when the strangers called, was trying to describe them. "One of 'em was a good deal younger than the other," she said, "and he's the one that did the talking. He wanted to know when you'd be back."

"How did he look?" asked her father. "Did he have any beard?"

"No; he was barefaced."

"How about the older man?"

"He was barefaced, too!"

"Kind o'?" said Kitty, remembering his shaggy brown beard; "only he was grizzly bear faced." —Ex.

The Best of References.

The new servant had presented her references, and the mistress had read them over; declares a writer in Answers, with a doubtful eye.

The second consideration is, that the grave is isolated, being some distance from the church cemetery and on private property. In the course of time this property may fall into the hands of those whose affinities, in race, sentiment or creed, are very different from ours. The unfeeling ploughshare will pay no homage to departed worth, consequently the spot now sacred to the memory of Richard Curtis will be forever forgotten.

In view of these facts, and as an expression of our appreciation of the priceless heritage of civil and religious liberty, which is ours today through the unflinching faith and dauntless heroism of such men as Richard Curtis, we have thought the most fitting thing to do, would be to place a large stone or block of marble, that could not be easily displaced, on the lonely grave, with suitable inscriptions, giving in brief the chief points of interest in his life. To this end, money is necessary. And as the name of Curtis, his achievements, and his blessed memory, is our common heritage, we most respectfully and earnestly solicit a contribution from every church and Sunday School in Mississippi, whose devotion to principles, as held by Baptists, is forever sacred.

Resolved, That a committee be appointed, whose duty it shall be to arrange for the erection of a suitable stone or monument at said grave.

Resolved further, that this committee shall be authorized to solicit funds for this purpose, to arrange for appropriate exercises in connection therewith, and make a report to the next Association.

In compliance with these resolutions and prompted by the following considerations, we would lay this matter upon the hearts of the great Baptist brotherhood of our State.

Secretary.

in Mississippi is unmarked, and if

grave of the first Baptist preacher left so, will, in the course of time, be forgotten."

This should not be so. The work done by Richard Curtis is, in itself, monumental, and the sublimest conception of him as a servant of God, is that his name is in the Book of Life.

Yet to neglect and forget the spot where sleep his ashes, would be to depreciate his worth and to dishonor his memory. As

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DEEP WELL PUMPS, CENTRIFUGAL PUMPS,  
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It is known as the child's "soother" because it  
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remedy for diarrhea.  
FIFTY-FIVE EATS A BOTTLE.

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We want every man and woman in the  
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Lv. Jackson 30 a.m. - 3:25 p.m.  
" Hattiesburg 10 a.m. - 7:05 p.m.  
Ar. Gulfport 1:00 a.m. - 10:00 p.m.  
**Dates No. 4.** Daily No. 6  
Lv. Gulfport 7:30 a.m. - 4:15 p.m.  
Lv. Hattiesburg 10:30 a.m. - 7:25 p.m.  
Ar. Jackson 2:00 p.m. - 10:50 p.m.  
**COLUMBIA & D. I. V. I. S. I. O. N.**  
Via Silver Creek & Columbia.)  
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The Johnson Chill and Fever Tonic  
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John Hays Hammond, the mining engineer of New York, receives a salary aggregating \$800,000 a year, which is more money than any other man ever received for his personal services. Men make millions on investments or by manipulations or speculation, but Hammond is the only man in the world who is paid so nearly a million a year for professional services.

Hammond is the greatest soldier of fortune of modern times, perhaps of all times, and was the model from which Richard Harding Davis drew his hero in "Soldiers of Fortune." He was born in San Francisco 52 years ago, and graduated from the Sheffield Scientific School of Yale. During his boyhood in California he heard and dreamed of nothing but gold, for the Western coast was gold mad during this period.

In his quest for the precious metal Hammond has traveled all over the world, from Siberia to South Africa. He followed the course of prospecting in Australia during the boom days, and he was in the Transvaal at the time of the Jameson raid. With Phillips, Frank Rhodes and George Farrar, he was captured by the Boers and sentenced to death, to the great excitement of the whole civilized world. Oom Paul Kruger, under threats from Joseph Chamberlain, released the four men upon payment of an enormous fine and sentence of punishment.

Hammond came to New York and opened an office as a consulting engineer. He may be found now in a little room in the Empire building, and so great is his knowledge of gold-bearing ore from all the great gold fields of the world that he is able to pass unerring judgment upon mines without visiting them.

His word is law to investors. If Hammond says "yes" financial kings will spend millions for purchase or development of gold mines. If Hammond says "no" investors will not spend a cent, no matter how tempting the offers may be. He has a corps of assistants who visit mines under question and make their reports to him.—Ex.

Kingman cotton planter is the best on the market. We refer you to Dr. J. R. Carter at Baptist Orphanage. Sold by Brown Bros.

**Facts and Figures About the  
Canteen.**

Ben Cox.

Much lying has been done by unscrupulous people who are working for the re-establishment of the army canteen. They claim that it will be very beneficial, whereas statistics tell us that;

"The canteen was abolished in 1901 and that the official figures from the Judge Advocate General's office in Washington are as follows:

"1900. Courtsmartial, 6,680; for drunkenness, 1,645.

1901. Courtsmartial, 6,085; for drunkenness, 1,458.

1902. Courtsmartial, 5,311; for drunkenness, 960.

1903. Courtsmartial, 5,275; for drunkenness, 811.

1904. Courtsmartial, 4,429; for drunkenness, 616.

1905. Courtsmartial, 4,800; for drunkenness, 508.

1906. Courtsmartial, 4,596; for drunkenness, 504."

"Thus under the law abolishing the canteen, the trials in the army for drunkenness have dropped from 1,645 a year to 504, or to less than one-third. These figures are official and they are incontrovertible. They explain fully why those who want to sell whiskey to the soldiers want the canteen restored. We call upon all decent members of Congress everywhere to see to it that Mr.

Morrell's bill does not become a law."—Ex.

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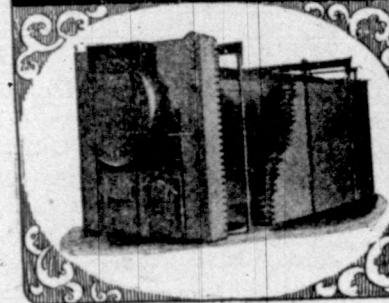
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Those who seek relief from rheumatism, sciatic, neuralgia, headache, rheumatism, lumbago, sprains, sore muscles, and other pains—Read carefully. We want to help you. We know the miraculous curative power of Dr. Brown's Magic Liniment; how wonderful it is; that when it is poured on a piece of cloth and pressed closely to the place where the pain exists the pain instantly vanishes. It is different from other liniments which need rubbing. You simply smother the cloth under your hands, and the liniment penetrates to the source of the pain and instantly relieves it. It soothes the nerves, produces warmth, and starts up the circulation. We know it does all these things—AND WE WANT YOU TO KNOW IT.

Send for the sample bottle and try it. Write to us.

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**HAY CARRIER** \$2.75 outfit, One carrier, fork, 13 raf., 190 ft.  
**WOOD & CABLE TRACK** for this sickle and point at same time. Grinds heel and each bar having six teeth, making sixty teeth to two section.  
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